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FACTS

RESPECTING THE PRESENT STATE OF

THE CHURCH IN IRELAND.

BY

THE REV. ALFRED T. LEE, LL.D., D.C.L.

RECTOR OF AHOGHILL, AND RURAL DEAN, DIOCESE OF CONNOR, CHAPLAIN TO HIS EXCELLENCY
THE LORD LIEUTENANT, AND HONORARY SECRETARY TO THE CHURCH INSTITUTION
FOR THE PROVINCE OF ARMAGH.

“ In Ireland not only is there a vast proportion of the property, but also a vast proportion of members of the learned professions, and of others whose importance cannot be denied, who are attached to the Protestant Church, *and by whom any thing that could be considered as at all tending to overturn the Established Church would be looked upon as placing them in a state of political inferiority to their fellow-countrymen.* And besides this, we must recollect that the Act of Union made the Irish Church Establishment a part of the Church Establishment of England. From these considerations, Sir, I cannot but come to the conclusion that any measure involving the destruction of that Church would involve a breach in the Act of Union; *endangering the integrity of the empire in the first place,* and in the second place, considering how many years have elapsed since the Act of Union has passed into the law of the land, probably occasioning such a rent in the whole ecclesiastical constitution of these realms, *that I think the Church of England would suffer deeply from such a measure.*”—*Speech of EARL RUSSELL, May 14, 1838 (Hansard, 3rd Series, Vol. XLII., p. 1178).*

FIFTY-THIRD THOUSAND.

RIVINGTONS,

London, Oxford, and Cambridge.

HODGES, SMITH, AND FOSTER, DUBLIN.

1868.

Price Twopence.

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PREFACE TO FORTY-SIXTH THOUSAND.

THE results of dis-establishing the Irish Church, so pithily described by Earl Russell in the motto on the title-page of the present edition, are worthy of especial attention at this crisis.

Earl Russell, when he made the speech referred to, was a responsible Minister of the Crown. He held at that time the distinguished post of Secretary of State for the Home Department in Lord Melbourne's administration; and he then told the people of England that the results of overturning the Established Church in Ireland would be *threefold*, viz. :—

- (1.) It would place the Churchmen of Ireland in a state of political inferiority to their fellow-countrymen.
- (2.) It would involve a breach in the Act of Union, and endanger the integrity of the Empire.
- (3.) It would probably occasion such a *rent* in the whole ecclesiastical constitution of this realm as to cause the Church in England *to suffer deeply from such a measure*.

Lord Russell, no longer afflicted with official responsibility, has changed his opinions on the Irish Church. But this change in Lord Russell does not in the least change the actual facts of the case, or the results that will flow from the dis-establishment of the Church in Ireland. They remain the same as before. Nothing has occurred to alter them. If the overthrow of the Established Church in Ireland in 1838 would then have placed the Irish Churchmen in a state of political inferiority to their fellow-countrymen, the same result will follow in 1868; if its dis-establishment then "involved a breach in the Act of Union, and endangered the integrity of the Empire," it even more does so now; if then such a measure would "occasion a rent in the whole ecclesiastical constitution of these realms," it would equally do so now. Instead of the comparatively calm atmosphere of 1838, we are living in the midst of the political tempest of 1868; and the Irish Church is in danger of being sacrificed to a party cry, when the vast importance of the interests involved should place it above all party. We trust those moderate men who are inclined to agree with Lord Russell in his present political creed, will calmly weigh the full meaning of his important declaration

of 1838. The Irish Church is but a very small portion of the vast question on the consideration of which England has now entered. The *Nonconformist* has already warned its friends that "the Irish Church question will not be finally disposed of before the public mind will be prepared to entertain proposals in reference to the Scottish Kirk and the Church of England. *As it has been with one Establishment, so probably will it be with the others.* Their time is fixed. *Mr. Gladstone is but now treading on the verge of a wide region of change.* He knows not whither his convictions will ultimately impel him. He may be regarded as raised up and qualified by Divine Providence for great and beneficent purposes." Let, then, the Clergy and Laity of England look plainly at the real battle that is before them. The Irish Church is a very small matter in the eye of the Liberation Society and its allies. It is the first attacked, because it is the weakest; but it is only the first. Should English Churchmen (for with them the issue really rests) permit the Irish Church to be dis-established, they will have allowed principles of Parliamentary legislation to have been laid down which will pave the way for the advance of the enemy to the very heart of their own citadel. It is assumed as an axiom by those Churchmen who are inclined to favour a separation of Church and State, that a Church free from the trammels of the State is a necessary consequence of dis-establishment. But this by no means follows as a certain consequence. We have already had hints of the great danger "of creating, in cool blood, a formidable *imperium in imperio.*" The leading journal has already warned us that it is quite possible for the Church to be dis-established and robbed of its endowments, and yet for the Crown to retain the nomination to its bishoprics and deaneries. Let us then be wise in time. Let us consider well *where* the destruction of the Irish Establishment will finally land us. Let us remember the immense danger of removing the only organization which can prevent Rome from becoming politically, as well as religiously, supreme in Ireland. Let us also, each individually, consider our duty as members of Christ's Church, to stand by our brethren "of like faith" in Ireland, who are one with us in Creed, and Liturgy, and Articles—one with us "in the confession of the same Christian faith, and in the doctrine of the Sacraments" (1st Irish Canon of 1634, still in force).

May, 1868.



PREFACE TO THIRTY-SEVENTH THOUSAND.

THE public at length know what the demands of the Irish Roman Catholic Bishops are, with respect to the Established Church in Ireland. Headed by Cardinal Cullen, they met in Dublin during the first three days of October, and subsequently published a manifesto declaring that "Irish (Roman) Catholics cannot cease to feel as a gross injustice and an abiding insult, the continued, *even partial*, maintenance of the Establishment." In other words, the Roman Catholic Bishops openly demand that the Established Church in Ireland, which is the chief impediment to the religious and political supremacy of Rome in Ireland, should forthwith be done away.

The reasons given by Cardinal Cullen, in a pastoral published with "the Declaration" for this course of action, are worthy of attentive consideration.

"The Ministers of an Establishment founded on injustice," says he, "can have no claim to the Endowments of the past ages of our Church. They teach not her doctrine: they have abandoned her discipline: they revere not the memory of her saints: they are strangers amongst us; unlike our forefathers in the faith, they hold not the communion of the see of Peter, on whom Christ built His Church; and to whom He gave the Keys of the Kingdom of Heaven. They have no claim to Holy Orders: the Catholic Church regards their ordination as invalid, and when any of them return to her fold, they are received only as laymen; or they are re-ordained, should they wish to be ranked among her Clergy."

This is plain speaking. The Cardinal hesitates not to use arguments which apply equally to both branches of the United Church. The Church in Ireland has reformed herself; she is not in communion with the see of Rome, *therefore* she has no rightful claim to her endowments, and her Clergy are laymen. *Mutatis mutandis*, the same is true of the Church in England. Let Englishmen therefore pause before they permit the Irish Church question to be treated as a mere Irish matter. It is far more than this. It is a direct attack on our Protestant constitution in Church and State. Destroy that Constitution in Ireland, and it

will be impossible to maintain it long in England. Roman Catholics see this clearly enough. When will those Englishmen who are helping on Rome's Supremacy see it also?

Let Englishmen also remember that the Reformed Faith in Ireland *will be destroyed, with very few exceptions, in three provinces* in Ireland out of four, if the parochial system is removed. From the peculiar circumstances of the country, the Church cannot exist in those districts without endowment. To assist in removing the Established Church, then, is to assist in blotting out the Reformed Faith in three-fourths of Ireland, and to deliver that country, morally, socially, and politically, into the hands of Rome.

The removal of the Established Church would increase and not remedy the difficulties of Ireland. The Roman Catholic Bishops and Priests do not even pretend that it will satisfy them. It is but the first step in their programme. Education and the Land question are behind. "First destroy the Church, then obtain supreme command of the religious and political education of the people, and then the land must soon be ours." This is their thinly veiled and scarcely concealed intention.

Again, the destruction of the Established Church would not conciliate a single Fenian, and so would in no wise remove the mainspring of Irish discontent; but it would introduce a new and powerful, but hitherto unheard of element into Irish society, viz. that of active Protestant discontent, from which results might flow which we even shrink from contemplating. From the abolition of the Irish Church the following results would ensue:—

1. The religious and political supremacy of Rome in Ireland would be secured; for the Roman Catholic Priests are the political as well as the religious leaders of the people; "they exercise as vigilant superintendence over the votes as over the morals of their parishioners." (Vide Lord Dufferin's opening address at Belfast, as President of the Social Science Congress.)
2. The Protestant population would rapidly diminish; absenteeism would increase; and the Landlords, who are mostly Protestants, would, wherever it is possible, become non-resident.
3. Ireland would be left without any National Church. As far as the state is concerned, "our scheme of government then would degenerate into a mere system of police." (Vide Mr. Disraeli's address to the Electors of Buckinghamshire, in 1865.)
4. The face of Irish society would be changed, but not for the

better. Bitter religious feuds would spring up on all sides, and Irish Roman Catholics and Protestants would be divided by a chasm tenfold wider than that which now separates them.

5. The Act of Union, in its most fundamental article, would have to be repealed, much of the Act of Settlement cancelled, and the spirit of the Roman Catholic Emancipation Act of 1829 openly violated.
6. The Constitution will have received the most violent shock it has sustained since the Reformation, and all for what? Let every English citizen answer this question, and count the cost before he embarks on this perilous crusade.

Remember, also, that this is not a mere Irish question, or one of revenue only. The dearest interests of the nation, both religious and political, are involved in this struggle. The Irish Church question does not stand alone. It cannot be settled alone. With it far weightier interests are bound up. One of our leading statesmen (Mr. Gladstone) has warned us "that the moment we touch it practically it invokes a nest of problems of the utmost political difficulty;" and the significant expression of opinion respecting tithe property in general, both in England and Ireland, given by a leading member of the late Government, the Duke of Argyle, in the Irish Church debate of June 24th, 1867, should clearly show to all friends of the Church, that the very existence of her property is involved in this struggle.

"I ask," said the noble Duke, "what are tithes? I venture to maintain, against the authority of the noble and learned Lord [Lord Cairns]—although I am not sure that he committed his authority upon that question—that tithes are a fund, not strictly a tax, but rather a reserve in rent, charged upon the land of the country, *which are entirely at the disposal of the supreme Legislature of the country.* They are not private property, not even corporate property—not, as Sir James Graham argued in 1835, trust property—but a revenue at the disposal of the State, to be disposed of with those considerations of prudence, and of respect for existing rights, which Parliament ought always to follow. . . . I maintain that *tithes are the property of no one, but they are at the absolute and free disposal of the State, or any purpose to which the State may think fit to devote them.*"—(*Times*, June 25, 1867.)

After considering these clearly expressed opinions of an Ex-

Cabinet Minister, can any one reasonably doubt that the confiscation of Church property in Ireland must lead, before long, to the confiscation of the Church property in England also?

The Liberation Society and their friends see this plainly and distinctly. Hence their new-born zeal for the destruction of the Established Church in Ireland, and the consequent supremacy of Rome there.

Such being the gravely important position which the Irish Church question now holds, it surely is the imperative duty of all who take any interest in the future welfare of the Church, to make themselves personally acquainted with the true state and position of the Church in Ireland, and not to trust for information to the commonly received, but most erroneous and exaggerated statements that are current respecting her.

It is hoped that the following summary of "the present state of the Church in Ireland," which has been compiled from Parliamentary returns and other authentic documents, and has been more than once carefully revised, will enable those who are interested in this matter to obtain accurate information on the subject, at a time when not to be well informed as to the true state of the Irish Church question is to be in danger of being altogether misled respecting it.

January, 1868

THE CHURCH IN IRELAND.

THE importance of an accurate knowledge of the true condition of the Church in Ireland at the present time will be allowed by all. For several sessions a parliamentary attack has been impending over her. Of late, the Roman Catholic Bishops of Ireland have formed a National Association, one of the avowed purposes of which is the abolition of the Church Establishment; and we are assured from time to time by those who seek for its destruction that it is the true cause of the political difficulties that exist in that country.

The following brief narrative has therefore been put together in the belief that there are many who will be glad to become acquainted with some of the principal facts respecting the Church in Ireland, which they have no leisure to investigate for themselves.

I.—*The Established Church is the old Catholic Church of Ireland.*

The Church in Ireland is the only religious body in that country which can rightly claim to be the true successor of the Church of St. Patrick. It was more than 700 years after Christianity was first established in Ireland before the supremacy of the Pope was fully exercised there¹. St. Patrick landed in Ireland A.D. 432, but the Papal supremacy was *first formally acknowledged* in the Synod of Kells, A.D. 1152. At the time of the Reformation the continuity of Episcopal succession was not broken; the bishops then in possession of the Irish sees continued to exercise their function in the Reformed Church, and thus the regular and ancient succession of bishops from St. Patrick has descended continually in the Church in Ireland to the present day. The ecclesiastical ancestors of the present Roman Catholic Bishops of Ireland were not consecrated by Bishops of Ireland. They were not of Irish creation; they derive their orders from Italy and Spain, and not from the Irish Church². The present Roman Catholic hierarchy in Ireland is therefore a new episcopate introduced from abroad, and set up in that country in the 16th century in opposition to its ancient and lawful episcopate, and has no connexion with the Church founded by St. Patrick³. The Established

¹ King's Irish Church History, pp. 579—581, and Appendix, pp. 23, 24.

² See Wordsworth's History of Irish Church, p. 227; Palmer on the Church, ii. 567; King's Irish Church History, p. 903; also especially E. P. Shirley's Original Letters on the Church of Ireland, pp. vii. and viii.

³ An attempt has recently been made by Dr. Brady and some others to controvert this statement; but, after a careful investigation of the whole question, I see no

Church, therefore, is not a new Church introduced into Ireland from England in the 16th century, as is commonly, but most erroneously, believed, but is the only old Catholic Church of Ireland.

II.—*The Established Church in Ireland the rightful Possessor of the Tithes of Ireland.*

All property in Ireland is the creation of some English King ; and the first property so created was that of the Church. Since the synod of Cashel, A.D. 1172, by which tithes were first authorized in Ireland, every foot of Irish territory has been again and again forfeited to the Crown. The title of the present landlords of Ireland to their property, when traced to its original source, is the bounty of the Crown of England ; and when they received their estates it was with a reservation of the original grant to the Church.

TITHES, THEREFORE, WERE NEVER PART OF ANY LAY PROPERTY NOW IN EXISTENCE. The Church is paid by the tithe rent-charge, which was a commutation for the tithes on terms that are very beneficial to the landowner. The late lamented Sir G. Cornwall Lewis will be an unexceptionable witness on this subject.

“This grievance is commonly stated to be that the Roman Catholics are compelled to contribute by the payment of tithes to the support of a Church from the creed of which they differ. Now, in fact, *the Roman Catholics, although they may pay the tithe, contribute nothing*, inasmuch as in Ireland tithe is in the nature, not of a tax, but of a reserved rent, *which never belonged either to the landlord or the tenant*¹.”

Moreover, the Church of Ireland, when it submitted to the Pope, in A.D. 1172, was invested by Henry II. with certain temporalities. The same Church of Ireland, on renouncing the Papal Supremacy, was confirmed in its temporalities by Henry VIII. If the investiture was valid, there is no reason to object to the reinvestiture.

As regards the GLEBE LANDS of Ireland, many of them (exclusive of those in Ulster) were granted to the clergy of the Church of Ireland for ever by the native princes and lords of Ireland during their primitive independence of all foreign supremacy. *They were never granted for the benefit of the Church of Rome*². She claimed no

reason for altering in any way the statement of the text. For fuller information see Archdeacon Stopford's "Unity of the Anglican Church," and the author's "Irish Episcopal Succession, in reply to Mr. Froude and Dr. Brady." And also an article of great research on Mr. Froude's recent statements respecting the Irish Bishops, in the *Contemporary Review*, for April, 1867, by Mr. Richard Nugent.

¹ The Irish Church Question, p. 351, ed. 1836.

² A great portion of the lands now held by the Bishop of Meath were granted to Kieran of Clonmacnoise (now united to Meath) in the sixth century, nearly six centuries before Rome had any jurisdiction in Ireland. (Archdeacon Stopford's Reply to Serjeant Shee, p. 95.) And the Archdeacon remarks, *infra*, 97, "no property to which the Church of Rome could show an original title has passed into the hands of the Church at the Reformation." The property of the monasteries of modern foundation—i. e. since the twelfth century—is not possessed by the Irish Church, but by lay impropiators, who now receive over £81,000 a year from this source.

jurisdiction in Ireland till many centuries after the time when these grants began to be made¹; and by far the most valuable of them, which lie in the North, were original grants from the Crown to the *Reformed Church* at the time of the plantation of Ulster in 1609². In that year a Royal Commission was issued, in which it was ordered that the Commissioners “should assign to the incumbent of each parish a glebe, after the rate of threescore acres for every thousand acres within the parishes, in the most convenient places or nearest the churches, and for the more certainty to give such glebe a certain name whereby it may be known; and to take orders, that there be a proviso in the Letters Patent for forming the glebes to restrain alienations thereof.”—(“*Concise View of the Irish Society*,” p. 14, ed. 1822.) It will thus be seen who have the legal right to the tithe rent-charge and glebes of Ireland.

III.—*The Church of England and the Church of Ireland Ecclesiastically one BEFORE the Act of Union.*

The Synod of Cashel, held A.D. 1172, was “a plenary Council, both national and ecclesiastical,” and was held for the express purpose of “bringing the Irish Church into exact conformity with the English³.” Its seventh Canon enacted, that “all divine matters shall in future, in all parts of Ireland, be regulated after the model of Holy Church, in accordance with the observance of the Anglican Church.” Romanism was thus fully developed in Ireland, and “the Sarum Ritual” came into common use there, although a long series of years elapsed before the ancient Irish clergy could be induced altogether to submit to its decrees⁴. At the time of the Reformation, the Church of Ireland received “the Book of Common Prayer,” and in the public documents of that period, *e.g.*, the Injunctions of Edward VI., A.D. 1547, “the *Church of England and Ireland*” is spoken of⁵. In a bidding prayer, included in the Injunctions of Queen Elizabeth, in 1559, a like expression is used; and the title of the 1st of the Irish Canons of 1634 (which accepted *verbatim et literatim* the English Articles) is “Of the agreement of the *Church of England and Ireland*, in the possession of the same Christian religion;” and the Canon itself declares their agreement, “in the confession of the same Christian faith and the doctrine of the Sacraments.” Since

¹ King’s Irish Church History, pp. 1058, 1059.

² See page 20.

³ Gerald. Camb. Expug. Hibern. i. 33; Wilkins, Concil. i. 471; Cox, Hib. Angl. i. 22—24. It will thus be seen that the Anglican faith was introduced into Ireland centuries before the Reformation.

⁴ It is a remarkable fact, that in the Council of Constance held in A.D. 1414, the English Church was declared to be entitled to vote as a separate National Church, on the ground that the English and Irish were *one National Church*. And it is worthy of observation, that in all committees, &c., of the Council, the Anglican Church was represented by “Patrick, Bishop of Cork.” Labbe and Cossart’s *Concilia Generalia*, vol. xii., Col. 1727, ed. 1672, as quoted by Archdeacon Stopford—Reply to Serjeant Shee, p. 99.

⁵ Sparrow’s Collections, p. 48.

1634, the Articles of the Church in Ireland have been the same as those of the Church in England. The Liturgy has been the same since the Reformation. Their Canons differ in some minor points ; but this no more prevents the provinces of the Irish Church being in perfect union with those of the English, than the difference of the Canons of the province of York in former times prevented its being considered one Church with the province of Canterbury.

IV.—*The Temporalities of the Church in Ireland placed on the same footing as those of the Church in England by the Act of Union.*

The words of the 5th Article of the Act of Union are as follows :—

“That the Churches of England and Ireland, *as now by law established*, be united into one Protestant Episcopal Church, to be called ‘The United Church of England and Ireland,’ and that the doctrine, worship, discipline and government of the said United Church shall be, and shall remain in full force for ever, as the same are now by law established for the Church of England ; and that the continuance and preservation of the said United Church *as the Established Church of England and Ireland* shall be deemed and taken to be *an essential and fundamental part of the Union.*”

To attack the Established Church in Ireland, then, is to attack the Established Church in England, for the legal status of both branches of the United Church is exactly the same ; and, as Sir Robert Peel said in the House of Commons¹, “an attack upon the Established Church in Ireland is but a necessary preliminary to an attack on the Established Church in this country. . . . The endowments of Ireland cannot be dealt with alone ; if you wish to deal with the revenues of the Irish Church you must enter into a wider field and deal with all endowments given by the State.” Moreover, it should be remembered that the Act of Union would never have been passed by a Parliament exclusively Protestant, unless the faith of England had been first pledged to the maintenance of the Established Church in Ireland. What said Lord Castlereagh, the mouthpiece of the Government at the time of the Union ?—“One State, one Legislature, one Church, these are the leading features of the system, and without identity with Great Britain in these three great points of connexion, we can never hope for any real and permanent security. The Church, in particular, while we remain a separate country, will ever be liable to be impeached on local grounds. When it shall once be completely incorporated with the Church of England, *it will be placed upon such a strong and natural foundation as to be above every apprehension*

¹ It is important to observe that an Established Church and an *Endowed* Church, though often confounded, are not synonymous terms. The Established Church of England and Ireland has certain legal rights which a simply *Endowed* Church would not possess. Moreover, whilst the Irish Clergy are supported by their own property, the endowment annually paid to the Presbyterian Ministers in Ireland, commonly called the *Regium Donum*, is voted each year by the House of Commons, and is paid out of the annual revenue of the country. It amounted in 1867 to 41,478*l.* 3*s.* 6*d.*

and fear from adverse interest, and from all the fretting and irritating circumstances connected with our colonial situation. As soon as the Church Establishments of the two kingdoms shall be incorporated into one Church, the Protestant will feel himself at once identified with the population and property of the Empire, and the Establishment will be placed on its natural basis."—(See Quarterly Review, vol. xlvi. p. 425.) Therefore, it was that in the 5th Article of the Act of Union, the continuance and preservation of the Established Church was declared "to be an essential and fundamental part of the Union." And if we do away with an essential and fundamental part of the Act of Union, what will that which remains be worth?

V.—*The attack on the Church in Ireland is virtually an attack on the Church in England also.*

The upholders of the Voluntary System know well that if they can insert the thin edge of the wedge in any part of the Established Church, they will have gained a great step towards destroying the whole. Their motto is "Divide et impera." They think the weak point of the Established Church at present is the Church in Ireland, and therefore it is against it that their attacks are first directed. If they succeed in persuading the Legislature that because the members of the Church in particular parishes in Ireland are in a numerical minority, therefore the Established Church should be abolished, how unanswerable an argument will they have when they come to deal with England and Wales! There is no argument that can be adduced against Ireland that cannot be brought with greater force against Wales. The benefices in Wales are about 1,000. The population of each benefice on an average is about 1,300; of these about 400 belong to the Established Church, and 900 to the Dissenters; and if the Church in Ireland is to have her revenues redistributed or confiscated because she is not the Church of the majority, the same principle must in all justice in due season be applied to the Church in the Principality. Besides, whilst in Ireland there are only 752 benefices (of which 60 are suspended or disappropriated, &c., so that 692 would be the truer number), in which there are less than 200 members of the Church¹, in England and Wales there are 4,149 parishes where the *gross* population (Churchmen and Dissenters) is less than 200, of which 1,864 (a far larger number than all the benefices in Ireland) contain fewer than 100 inhabitants².

Of both branches of the United Church, then, it may be said—

"Quò res cunq̄ue cadent, unum et commune periculum,
Una salus ambobus erit."

¹ Thom's Almanac for 1865, p. 775.

² See Report of Committee of Council on Education, for 1863-4, pp. xxv—xxvi.

VI.—*The Church in Ireland has not lost ground in that Country since the Census of 1834.*

The returns of the Census Commissioners in 1834 and 1861, as regards the religious population, were as follows:—

	1834.	1861.	Decrease.	In-crease.	Per Cent.
Established Church }	853,160	693,357	114,404		13·4
including Methodists }	—	45,399			
Roman Catholics	6,436,060	4,505,265	1,930,795		30·4
Presbyterian	643,058	523,291	119,767		18·6
and other Protestant Dissenters . . .	21,882	76,661	. . .	54,839	251·3
	7,954,160	5,798,967	2,164,966	54,839	. .
Corrected return of Protestant Dissenters (see below) . . }	21,882	16,990	4,892		22·4

The whole population of the country has thus decreased, in 27 years, 27·1 per cent., or more than a fourth, or one per cent. per annum.

All the religious bodies therefore have necessarily decreased, but by no means in the same proportion. The Roman Catholics in this period lost nearly a *third* of their whole number; the Presbyterian body between a fifth and a sixth, whilst the Church lost only between a seventh and an eighth. Nor should this important fact be lost sight of,—viz.: That in *twenty-one* out of the thirty-two Irish dioceses the proportion per cent. of the members of the Established Church to the general population has *risen* since 1834—has remained stationary in two—and, notwithstanding the large total decrease of population, has fallen only in nine. This shows that in spite of many adverse circumstances the Established Church has been quietly making its way in *all parts* of the country¹. (See Census Report for 1861, p. 33.)

In 1834 the Methodists were reckoned with the Church, in 1861 *they were reckoned separately*. This is overlooked in many of the calculations founded on the late census: and the Church is said to have decreased by 159,803; whereas the absolute decrease, as shown above is only 114,404, whilst, in the same period, there is a relative *increase of two per cent.*

¹ During the same period the Roman Catholic population *diminished* in every Diocese in Ireland, except two—viz., Dublin and Connor (see Thom's *Official Irish Directory*, for 1866, p. 768). In a country Rural Deanery in a northern Diocese, with which the author is well acquainted, the Rural Dean at his last inspection found that, out of the nine parishes in the Rural Deanery, in three new Churches were being built, and in three others, that the churches were about to be enlarged, a pretty conclusive proof of the increase of Church population in those parts.

Protestant Dissenters in Ireland have decreased since 1834, not increased, as stated by the Census Commissioners of 1861.

Much has been said of the increase of Protestant Dissenters in Ireland (exclusive of the Presbyterians) since 1834, which the Census Commissioners of 1861 (Report, page 28) have stated to be at the rate of 251·3 per cent. This is utterly fallacious, as is clearly shown by the Archbishop of Armagh in his Charge of 1864 (pages 17, 18, and 31). The truth is, there has been an absolute *decrease* of 4,892 “other Dissenters” since 1834.

The return of the Census Commissioners is as follows :—

	1834.	1861.	Increase.
Other Protestant Dissenters . .	21,822	76,661	54,839.
			Rate per cent. 251·3.

This total of 76,661 is formed as follows (Report, p. 6) :—

Methodists	45,399
Independents	4,532
Baptists	4,237
Society of Friends	3,695
Other Persuasions	14,695
Unascertained	4,103
	<hr/>
	76,661

In 1834, as stated above, the Methodists were enumerated as members of the Established Church; in 1861 they are classed as “other Dissenters.” Thus, in the return of 1861, the Methodists are classed as if they had all sprung into existence since 1834, and their existence at that time is entirely ignored. In addition to this, 4,103 persons, whose religion was “unascertained,” are classed as “other Persuasions;” and 156, who are clearly members of the Established Church, are enumerated as Dissenters. The correction of these mistakes reduces this increase of “other Protestant Dissenters” from 54,839 to 5,181; but, in addition to this, in 1861 various subdivisions of Presbyterians, returned as such by this enumeration, were transferred by the Census Commissioners to “other Persuasions,” these having been included amongst Presbyterians in 1834; and so also were the Unitarians, amounting to 3,800; and as the Primate justly remarks in his Charge (p. 18), from which these calculations are taken, “in a *comparative* table of two different periods, they cannot be attached to a class different from the one under which they were reckoned. They are not Dissenters coming into existence since 1834, but only Presbyterians differently classed.” If, therefore, we deduct these 10,073 Presbyterians, we shall find that, so far from there having been an increase of “other Protestant Dissenters” since 1834, there has been an actual decrease of 4,892. After this, we hope we shall hear no more of the large increase of Protestant dissent in Ireland within the last thirty years.

VII.—*Difference between a Benefice and a Parish in Ireland.*

The Census Commissioners of 1861, in their Report, page 21, mention three classes of parishes in Ireland,

1. The parish of the Established Church.
2. The Civil parish.
3. The Roman Catholic parishes—very often differing from both.

The Census Commissioners have adopted the *second* classification in their reports¹, and the results of the Census thus appear in the most disadvantageous light possible as regards the Established Church.

In Ireland a parish is not conterminous with a benefice. A benefice is often a union of several parishes under one incumbent². Thus, whilst there are 2,428 *civil* parishes in Ireland, there are only 1,510 *benefices*; from which it follows, that there are 918 more *civil* parishes in Ireland than benefices. If we remember this important fact, the statement (Table ix. Census Report, 1861, p. 36) of which we have lately heard so much, viz., that there are 199 *parishes* in Ireland without any Church population, loses all its significance; for whilst it may be perfectly true that there are some portions of benefices (called in the Report *civil* parishes) in this state, there is but a single benefice in all Ireland to be found³, and that one particularly circumstanced, in which there are not several members of the Established Church.

These civil parishes arose in several ways—in many cases from the consolidation of separate chapelries—and since 1662 all the acts by the Lord Lieutenant in council have provided that parishes united by certain statutes should be *one parish*. Several Acts of Parliament state that, in some parts of the country parishes are “so small, that *five* or *six* lie together within a mile or two.” (See Dr. Hume’s Analysis of the Census, p. 62.)

There are certain benefices in the Irish Church, in number less than a *thirteenth* part of the whole, in which the Church population is very small, numbering from twenty-five downwards. These

¹ Ireland is divided into 2,428 districts or civil parishes, for facilitating the collection of county rates; some of these districts have for more than two centuries ceased to be parishes in the ecclesiastical sense of the term, and many of them are of very small area; e. g., the parish of St. Doologes, in Ferns, is only forty yards square. For other instances, see Archbishop of Armagh’s Charge of 1864, p. 14.

² E. g.—the union of Listowell, diocese of Ardfert, contains *ten* parishes under one incumbent, net income £276; Kileolgan, diocese of Kilmacduagh, *nine* parishes, net income £413; Donanaughta, diocese of Clonfert, *seven* parishes, net income £254. Thus, in three unions, we find twenty-six parishes, total income £943, or on an average £36 5s. for each parish. Other similar instances may be found in Captain Staepoole’s Return, from which this is taken.

³ Mansfieldtown, diocese of Armagh, net value £191 10s. per annum. There is a church, however, in which Divine service is performed, and a congregation attends from the adjoining parish, which is conveniently situated for that purpose. (See Primate’s Charge, 1864, p. 29).

parishes are situated in all parts of the country, being found in every diocese, except Down and Connor, and Derry and Raphoe. They average about three and a half to each of the *thirty-two* dioceses into which Ireland is divided. These are the parishes which form the stock-in-trade of the opponents of the Irish Church. Upon them their chief assault is based. They are brought before us again and again in pamphlet after pamphlet, in speech after speech, in leading articles, in quarterlies, in monthly and fortnightly magazines. Sinecures, pluralities, non-residence, have passed away—no attacks can be made on these points. Therefore these parishes are continually kept before the public eye. These benefices number altogether 114¹. The average proportion of net income of each Incumbent, without making any allowance for Curates, is £164 6s. 10d. Now, if the Irish Church is to be maintained in the remote districts as an Establishment at all, on what smaller pittance than this could a Clergyman exist? If the Churchmen of these parishes are not to be left without any spiritual ministrations whatever, on what more economic system could the Clergy be maintained? We may be told that in places where the Church population is small the parish should be annexed to the neighbouring one, and a Curate should be placed in care of it. But surely no Curate could be expected to undertake the sole charge of a widely-scattered district as most of these parishes are, and to visit which effectually a horse is a necessity, on less than £150 a year? And what do the Clergy of these much-abused parishes now receive?—on an average £164 6s. 10d. per annum. So that the net gain by the proposed reform is £14 6s. 10d. per parish, a goodly sum indeed! And to gain this the foundations of all Church property are to be rooted up; and we are told that because of this “monstrous abuse” large reforms are imperatively demanded in the Irish Church.

VIII.—*Differences between the GROSS and CHURCH Population of Parishes.*

It is customary in England, when speaking of the population of a parish, to mention the *gross* population as under the charge of the Incumbent, including Dissenters of all denominations; but when speaking of Ireland, the same person speaks of the *Church* population of the parish only. This gives a most unfair estimate of the parochial work of an Irish Clergyman, as in many parts of the country, and especially in the north, the very poor of other denominations would often be left without any spiritual ministrations, were it not for the exertions of the Incumbent. *All* the inhabitants of the parish are considered by the Irish Clergy to be their parishioners as much as by the Clergy in England.

¹ See Archdeacon Hincks' Synoptical Table of the Irish Church, 1866. Only nineteen of these parishes are in the Province of Armagh; the remaining ninety-five are in the Province of Dublin.

IX.—*Necessity of maintaining the Parochial System.*

It is essential to the maintenance of the Established Church in Ireland that the principle on which the parochial system is based should be preserved in all its integrity. Surrender this, and the Church of Rome obtains an easy and permanent triumph¹. Therefore one of the chief objects of her opponents is to disconnect the Church from the parochial system, and make her clergy merely the ministers of particular congregations². *It may seem paradoxical, but in many parishes in Ireland the smaller and the more widely scattered the Church population, the more necessary it is to maintain the Church there.* However small the Church population of a parish may be, as long as the parochial system is preserved, there is always a nucleus of churchmanship and loyalty in the parish, to which accretions can be continually made. Remove the Church and the Clergyman, and in many cases the Church landlords will soon follow, and the inevitable result will be that in a few years the parish will become religiously and politically Romish; for without the ministrations of the Church large tracts of country would be left without a Protestant place of worship or a Protestant Clergyman³. The few Protestants left could not provide ministrations of the Church for themselves and their families, and they must soon be absorbed in the Romanism by which they are surrounded. In the three provinces of Munster, Connaught, and Leinster (including Dublin) *the whole Protestant population not belonging to the Established Church does not exceed 40,000; whilst all the Presbyterians in these three provinces only number 19,456*⁴.

At present the only spiritual ministrations which many Protestant Dissenters scattered throughout these provinces receive is from the Clergy of the Established Church; and if they were removed, the voluntary system would be totally unable to supply their place, and the Church of Rome would be virtually left in undisturbed possession of the greater part of the country. Apart, then, from the question of truth and error, sound policy would dictate that the Established Church should be maintained in all its integrity, even in districts

¹ Let it never be forgotten that the Church of Rome has a powerful Diocesan and Parochial System in Ireland which overspreads the whole country. (See Appendix D.)

² "In the circumstances of Ireland, where the great population do not belong to the Established Church, the *congregational is the right, proper, and fitting system.*" (Speech of Mr. Bernal Osborne in House of Commons, June 26, 1863.)

If such a system was adopted, large tracts of the country would be at once condemned to perpetual spiritual barrenness.

³ "To sweep away the Protestant Establishment would, in most cases, increase absenteeism, by compelling the Protestant families who desired to attend the rites of their own Church to seek them in England. *In many parishes of the poorer districts in Ireland, it would remove the only resident gentleman, and the best friend of the poor when in want or sickness.*" (The Irish Difficulty, by an Irish Peer, 1867, p. 83.)

⁴ See Census Report, 1861, p. 10. If Dublin is excluded, the Protestant population of the three provinces not belonging to the Established Church does not exceed 29,000.

where the Church population is at present but small; for, in the words of Mr. Spencer Perceval, "The example of the Clergy of the Established Church in Ireland is of more force than all the penal laws in Christendom."

X.—*Present Revenues of the Church in Ireland.*

Parliamentary returns enable us to calculate with some degree of certainty the present Revenues of the Established Church¹.

The total net income of the Archbishops and Bishops of Ireland amounts to £55,110 per annum. Of this the Archbishop of Armagh receives £8,328, the Archbishop of Dublin £6,569, the Bishop of Derry £5,939, the Bishop of Kilmore £5,246, and each of the other eight Bishops on an average £3,628². The net income of all the beneficed Clergy, arising both from tithe rent-charge and glebe land (considerable deductions not being made from 1,070 livings under £300 a year), is £393,833 12s. 1d.; or making allowance for these probable deductions, the average net income of the 1,510 beneficed clergy would only be £245 each³.

Nor should the following facts be forgotten:—The actual rent-charge of Ireland (gross value) is £401,114 a year, or in round numbers £400,000 per annum⁴; for eight-ninths of this Protestant landlords are responsible, and only a ninth comes to the Clergy through Roman Catholic landlords. The whole is a sum less than the annual income of at least one English nobleman, and considerably less, as Sir Robert Peel lately remarked, than the cost of one of our ironclads.

This tithe rent-charge is a composition for tithe, and is of the nature of a reserved rent, *which never belonged either to landlord or tenant*⁵. By the Act of 1838 the landlord, indeed, is bound to pay the rent-charge to the Incumbent, but for bearing this responsibility the handsome allowance of £25 per cent. is made to him, so that when this Act came into operation the Clergy in future only received £75 for every £100 of their former income. The tithe rent-charge therefore is paid neither by Protestants nor Roman Catholics, but is the produce of property which has always belonged to the Church since its first establishment in Ireland.

Moreover, the Church in Ireland owes a considerable portion of

¹ See especially Capt. Stacpoole's Return, No. 267, May 4, 1864, and Sir Fred. Heygate's, No. 56 (Feb. 16, 1864), No. 273 (May 6, 1864).

² From this, however, an average deduction of £400 a year from each bishopric is to be made for agents' fees, &c. See Primate's Charge of 1864, p. 6.

³ Dr. Brady has recently endeavoured, without success, to controvert the accuracy of the statement contained in the text. It is wholly taken from parliamentary returns, and no better authorities exist at present on this subject. An able *exposé* of Dr. Brady's fallacies respecting the revenues of the Irish Church, called "Observations on Dr. Brady's Letter to *The Times*," prepared, it is understood, with the sanction of the Ecclesiastical Commissioners for Ireland, has recently been issued.

⁴ The whole of the tithe rent-charge possessed by ecclesiastical persons is less than a hundredth part of the produce of the soil.

⁵ See Sir G. C. Lewis's testimony to this, at page 10.

her present endowments to the exertions and munificence of her Bishops since the Reformation. Dr. Hook, in his *Life of Archbishop Bramhall* (*Eccles. Biog.* vol. iii. p. 52), relates that in four years that indefatigable Primate recovered about £40,000 a year to the Church, which had been wasted or impropriated. Primate Boulter¹ left £30,000 for the augmentation of small benefices and for the purchase of glebes for the Clergy. Primate Robinson left a smaller sum for the same purpose. Both funds are still available. It has already been noticed that most of the glebe-lands in Ulster have been specially granted to the Church since the Reformation². The income of the Ecclesiastical Commissioners arises from the following sources (1864) :—

Suppressed See Estates	£58,127
Suspended Benefices and Dignities	19,162
Tax on Bishoprics and Benefices and annual charge } on the Sees of Armagh and Derry	27,187
Interest on Government Securities	7,460
	<hr/>
	£111,936

of this, the Ecclesiastical Commissioners pay £12,500 a year in lieu of Ministers' money, and also some £8,000 a year in augmentation of small livings, and for disproportioned tithes—both of these items are included in the return of the annual income of these Incumbents. In estimating, then, the annual income of the Church, they cannot again be counted. This leaves £91,436 a year, which, if added to the net income of the Bishops and Clergy, viz. £448,943, would give £540,379 as the annual available income of the Irish Church—out of which the salaries of clerk and sexton, church requisites, grants for the repairs and building of churches, &c. (in addition to the incomes of the Bishops and Clergy) have to be provided; so that the greater part of the Ecclesiastical Commissioners' fund goes in relief of the Laity, and not for the use of the Clergy, these items being formerly paid by Church Cess.

XI.—*Effect of the Church Temporalities Act.*

By this Act all sinecures, except those in private patronage, were abolished. On their next avoidance two archbishoprics were reduced to the rank of bishoprics, ten bishoprics were suspended, and the sees annexed to other existing dioceses. A tax, payable to the Ecclesiastical Commissioners, and varying from $2\frac{1}{2}$ to 15 per cent., was placed on the incomes of the Clergy, whilst their former incomes were subsequently (by the Tithe Act of 1838) reduced by 25 per cent. Vestry cess or Church rates, amounting to about £60,000 a year, was abolished; and the expenses formerly paid by means of it, such as repairs of churches, salaries of clerk and sexton, &c., were placed upon the Ecclesiastical Commissioners. The result has been that the

¹ He died in 1742, and Primate Robinson in 1794.

² See p. 28.

Bishops and Clergy of Ireland receive now £240,000 per annum less than they did in 1834; and in 1854, the Church's revenues were further diminished by £12,500 a year; Ministers' money (hitherto paid by the inhabitants of other towns) being ordered, by 17 & 18 Vict. c. 11, to be paid in future out of the funds of the Ecclesiastical Commissioners.

XII.—*The Established Church in Ireland a great benefit to the Country.*

The memorable words of the great Lord Plunket on this subject should be borne in mind by all who are now seeking to undermine its influence. He said¹:

“He had no hesitation in stating that he considered it (the Established Church) the great bond of union between the two countries; and if ever that unfortunate moment should arrive when they should rashly lay their hands on the property of the Church, to rob it of its rights, that would seal the doom and separate the connexion between the two countries.”

To this testimony of an experienced and far-sighted statesman, let that of a Roman Catholic layman, the late Anthony Richard Blake, well acquainted with Irish interests, and delivered by him on oath before a Parliamentary Committee, be added:

“The Protestant Church,” said he, “is rooted in the constitution; it is established by the fundamental laws of the realm; it is rendered, as far as the most solemn acts of the legislature can render any institution, fundamental and perpetual; it is so declared by the Act of Union between Great Britain and Ireland. *I think it could not now be disturbed without danger to the general securities we possess for liberty, property, and order*—without danger to all the blessings we derive from being under a lawful government and a free constitution. Feeling thus, the very conscience which dictates to me a determined adherence to the Roman Catholic religion would dictate to me a determined resistance to any attempt to subvert the Protestant Establishment, or wresting from the Church the possessions which the law has given it².”

We will only add the following remarkable declaration of Dr. Slevin, a Roman Catholic Professor at Maynooth, given in evidence before the Commissioners of Education in 1826:

“I consider that the present possessors of Church property in Ireland, of whatever description they may be, have a just title to it. They have been *bonâ fide* possessors of it for all the time required by any law for prescription: even according to the pretensions of the Church of Rome, which require 100 years;” and even an opponent will respect the testimony of Lord Macaulay when he says, “This principle of prescription is essential to the institution of property itself, and if you take it away it is not some or a few evils that must follow,

¹ Quoted by Sir Hugh (now Lord) Cairns in debate, June 29, 1863.

² O'Sullivan and Phelan's Digest of Evidence before Committees of both Houses of Parliament, 1824-25, vol. ii. pp. 216, 217.

—not some or a few evils, but general confusion.” (Speech on Dissenters’ Chapel Bill¹.)

XIII. —*Present Position of the Church in Ireland.*

The Established Church in Ireland now is the *same* Church as that which has existed there for *fourteen* centuries. In the 12th century it was first formally established by the State, in the 16th century it reformed itself; no new Church was introduced in Ireland at the Reformation, that was done by the Roman Catholics in the succeeding century. The Bishops of the Irish Church *before* the Reformation became the Bishops of the Irish Church *after* the Reformation; they enjoyed the same revenues, they discharged the same or similar duties. *The Church that now possesses the tithes and glebe-lands of Ireland is the same body corporate as possessed them before the Reformation. According to the law both of Church and State, the continuity of succession has never been broken.* The Bishops of the Church in Ireland now are the only legitimate successors of the Irish Bishops before the Reformation; and therefore the Clergy of the Church in Ireland now are the only legitimate and rightful possessors of its property; moreover, the revenues they enjoy are not sufficient for the work they have to do. To give every beneficed clergyman in Ireland only £300 a year would require £60,000 to be *added* to the present yearly revenue of the Church. It is true that the members of the Established Church are in a minority, but they are such a minority as comprehends the *great majority* of those upon whom the present and future welfare of every country must depend². A very great proportion of the nobility, gentry, landed proprietors, and members of the learned professions, and of the skilled artisans, belong to the Established Church; and 90 per cent. of the land of Ireland is the property of Protestants (see Dr. Hume’s Analysis of the Census of 1861, p. 56—59). The disestablishment of such a Church, bound up with the dearest interests of such classes of the community, could not be accomplished without a revolution. The foundations of the Established Church are coeval with those of the Constitution itself, and the destruction of the one would soon lead, in Ireland at least, to the subversion of the other; and is it not especially significant that the most earnest supporters of the right of universal suffrage are also the most active and noisy opponents of the Irish Church³? Surely, it will be a sad day for our country, in more ways than one, if ever great principles like these are left to be decided by merely numerical majorities.

¹ But now (March, 1867), Bishop Moriarty of Kerry (Letter to his Clergy, p. 26), boldly and openly uses language such as this: “We acknowledge *no* prescription in this case. The Church does not allow a statute of limitation to bar our claim. *The title of the Protestant Church has not even a colour of validity.* Our right is in abeyance, but it is unimpaired.”

² “If ever there was a case in which a minority should be weighed after it is counted, it is this.” (Right Hon. Sir Jos. Napier’s Letter to Lord Montecagle, p. 41.)

³ Vide Mr. Bright’s Letter of Dec. 22, 1864, to the Lord Mayor of Dublin, and Mr. W. E. Forster’s speech at Bradford on Jan. 10, 1865.

XIV.—*Irish Difficulties originally Political, not Religious.*

The dislike to England, which has for so many centuries rankled in the native Irish heart, was not at first created by difference in religion; *nor would it be in any way softened if the Church in Ireland were disestablished to-morrow.* It originated more than ten centuries ago, when the Church of the English Pale was more thoroughly Ultramontane than the Church of the aboriginal Irish. (See Todd's *St. Patrick*, p. 242.) It arose from political, not religious differences: it is perpetuated through them¹.

The following testimony to the state of Ireland in the times of Edward III., from the pen of Thomas Moore, himself a Roman Catholic, cannot be too carefully pondered over at this time:—

“Much of the opposition thus shown to the Government by the Irish Clergy proceeded doubtless from political differences within the Church itself; as even at that period, *when all were of one faith*, the Church of the Government and the Church of the people of Ireland were almost as much separated from each other by difference in race, language, political feeling, and even ecclesiastical discipline, as they have been at any period since by difference in creed. . . . Disheartening as may be some of the conclusions too plainly deducible from this fact, it clearly shows at least that the establishment of the Reformed Church in that kingdom was not the first or sole cause of the bitter hostility between the two races.”—*Hist. of Ireland*, vol. iii. p. 114.

XV.—*Abolition of the Church as an Establishment, not its Reform, the object of the present attack.*

Let no friend of the Church in Ireland for a moment be deceived by the idea that the present attack on its temporalities is merely with a view to reform in order to increase its efficiency, and not with the object of obtaining its abolition as an Establishment. A few internal reforms may from time to time be necessary, a few anomalies may demand to be safely and wisely remedied, but these require to be effected by proper authority after due thought and discussion, and not in haste and excitement at the pressure of an hostile faction, nor should it be forgotten that reform in times past has already been carried to such an extent, that, as the Primate observed in his Charge of 1864, p. 11, “the incomes of the Irish Clergy have been pared down to the lowest sum compatible with the existence of the Church in this country.” No. Abolition and not reform will alone satisfy the leaders of the present movement. “We demand the disendowment of the Established Church in Ireland,” says Archbishop Cullen,

¹ I am indebted to my friend the Rev. Robert King, the author of our best Irish Church History, for the following valuable remarks on the subject:—

“A curious illustration of this is to be found in the fact that there is actually in the native Irish tongue *no word for Protestant*; indicating the total absence from the native's mind of any idea of a religious enemy as distinct from a national one; or at least the all-absorbing character of the latter notion. In the South the object of enmity is the ‘Sassenach’ or Saxon; while in the North, similarly, all Protestants are indiscriminately ‘Albanachs’ or Scotchmen.”

the Pope's Legate, to his coadjutors¹: and the Liberation Society heartily join in the cry. The real end which all along the opponents of the Irish Church have had in view, however skilfully they may have managed hitherto to deceive the public with respect to it, was clearly pointed out by Sir G. Cornwall Lewis in his work on the Irish Church Question, published in 1836, to which we have before referred.

“It is ever to be remembered in discussing the ecclesiastical state of Ireland,” said he, “that the objections of the Roman Catholics to the Established Church of that country are not of *more* or *less*; THAT THEY WOULD NOT BE REMOVED BY THE ABOLITION OF A FEW BISHOPRICS OR THE PARING DOWN OF A FEW BENEFICES, BUT THAT THEY LIE AGAINST ITS VERY EXISTENCE. No improvements in the internal economy of the Established Church, in the distribution of its revenues, in the discipline of its Clergy, tend to lessen the sense of grievance arising from this source: the objection is of *principle*, not of *degree*, and nothing short of perfect equality in the treatment of all religious sects will satisfy the persons whose discontentment springs from this source.”—“The Irish Church Question,” pp. 351, 352.

CONCLUSION.

From the foregoing it will be seen that the Established Church in Ireland is the Old Church of the country: that it is the same in doctrine, discipline and government as the Church founded by St. Patrick; that it is the rightful possessor of the tithes of Ireland; that it has been ecclesiastically one with the Church in England for nearly eight centuries; that the two as now by law established must stand or fall together, for that an attack on the one is virtually an attack on the other; that the Church in Ireland has not lost ground in that country since 1834, but has relatively increased; and that, if it has absolutely lost in number, it has lost much more of its revenues in proportion; and that, instead of being a source of weakness or discontent to the Irish people, as is stoutly but most erroneously asserted by those who seek her destruction, the Established Church is in reality the strongest bond of union between the two countries; and, in the words of Edmund Burke, “a great link towards holding fast the connexion of religion with the state, and preserving the connexion between England and Ireland.”—Burke's Works, vol. vi. p. 72. Bohn's Ed. 1861.

The Roman Catholic Bishops of Ireland in 1826 and 1864.

Dr. Doyle, Roman Catholic Bishop of Kildare and Leighlin, in his *Essay on the Catholic Claims*, p. 302, in order to prove the sincerity of the Romish Bishops in disclaiming all interference with the

¹ “And the coadjutors echo the cry, ‘No tinkering, no patching, no efforts to make *this detestable nuisance* less unpalatable, by softening down its particular or minor scandals, can ever be accepted as a final settlement.’” Letters of an Irish Catholic, in *The Times* of Nov. 15, 1865.

Established Church in Ireland, gives the following *oaths* signed by the Roman Catholic Archbishops of Armagh, Dublin, and Tuam, and twenty-seven other Irish Bishops, numbering thirty in all.

“The Catholics of Ireland, far from claiming any right or title to forfeited lands, resulting from any right, title, or interest which their ancestors may have had therein, declare *upon oath*, ‘That they will defend to the utmost of their power the settlement and arrangement of property in this country, as established by the laws now in being.’ They also ‘disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment for the purpose of substituting a Catholic Establishment in its stead. And further, THEY SWEAR *that they will not exercise any privilege to which they are or may be entitled to disturb and weaken the Protestant religion and Protestant Government in Ireland.*’”

This declaration was made by the Roman Catholic Prelates, not as individuals, but in their corporate capacity as Bishops of the Romish Church in Ireland, and would therefore, in all ordinary cases, be considered binding on their successors: but what is now the language of the Romish hierarchy in Ireland, headed by Archbishop Cullen?

The second resolution of the meeting of December, 29, 1864¹, at which seven Roman Catholic Bishops were present, speaks for itself. It is as follows:—

“That we DEMAND the disendowment of the Established Church in Ireland as a condition without which social peace and stability, general respect for the laws, *and unity of sentiment and of action for national objects*, can never prevail in Ireland.” The words in italics are significant, especially when we consider what these national objects are; and the first resolution, moved by Archbishop Cullen himself, concluded thus:—“This singular institution (the Established Church) was originally established, and has always been maintained by force, in opposition to reason and justice, and in defiance of the will of the great majority of the Irish people. That we therefore *resent it* as a badge of national servitude, offensive and degrading alike to all Irishmen, Protestant as well as Catholic².”

We see, then, that before the passing of the Emancipation Act in 1829, the Roman Catholic Bishops solemnly and on oath disclaimed all intention of subverting the Church Establishment, and declared “they would defend to *the utmost* the arrangement of property in Ireland, as established by the laws then in being,” one of which was the Act of Union.

¹ For the more recent demands of the Irish Roman Catholic Hierarchy, headed by Cardinal Cullen, see Preface, page iii.

² How little right the Irish Roman Catholic Bishops have to speak thus in the name of the Irish people, may be gathered from the following extract from a leading article of *The Times* of September 27th, 1865. Referring to the Fenian movement it says, “Equally explicit is *The Irish People* about the Irish Church and Tenant Right. About the former it frankly admits that Irishmen ‘*care very little.*’ Of the latter one of its correspondents says that whoever proposes it, must think the Irish little better than dogs to be appeased with a bone! *Neither the abolition of the Irish Church, therefore, nor the establishment of Tenant Right, would have prevented Fenianism.*”

In 1864 they *demand* the disendowment of the Church Establishment as a condition without which social peace and *general respect for the law* cannot exist in Ireland. Such proceedings can only be justified on the principle asserted in the Bull of Pope Innocent III., when excommunicating the Count of Toulouse, "*Juxta sanctorum patrum canonicas sanctiones ei qui fidem Deo non servat, fides servanda non sit.*"—Catel. Hist. des Comtes de Toulouse, p. 242.

A Roman Catholic definition of "the Root of the Irish Evil."

We desire to call special attention to the following remarkable extract from *The Tablet*, one of the chief organs of Roman Catholic opinion. It openly asserts that "the wound of Ireland" is—

(1). That such a large proportion of the soil of Ireland belongs to Protestants.

(2). That Protestants form such a large portion of those classes whose social station in Ireland is above the rest.

The disendowment of the Church would abate neither of these evils, and therefore, if the Church Establishment was removed "the Irish grievance" would still remain.

The extract is as follows :—

"We have always thought that it could be shown that, if the Irish Church Establishment were abolished to-morrow—if its churches, lands, and rent-charges were applied to secular purposes or even to Catholic purposes—or if, leaving the Protestant Establishment alone, the Catholic Church were endowed by the State, and put on a footing of perfect equality of wealth and privilege with the Protestant Church, we should only have dealt with one feature, with one symptom of the disease, and should not have reached the seat of the disorder. The wound of Ireland is, that whereas the great majority of the population of Ireland are Catholics, *such a large proportion of the soil of Ireland belongs to Protestants*, and that Protestants form such a large portion of those classes which, by superior wealth and superior advantages, are raised in social station higher than the rest.

"This we believe to be the root of the Irish Evil, and it lies deeper, far deeper, than the Irish Protestant Church Establishment. We are perfectly convinced, and on evidence than which demonstration could scarcely be more conclusive, that if the Legislature were to confiscate to-morrow every acre of land and every shilling of tithe rent-charge now belonging to the Protestant Church Establishment in Ireland, and were to deprive the Protestant Bishops and Clergy of every legal privilege which they now possess by virtue of their belonging to the State Church, they would not have abated the Irish grievance, or cured the Irish disease; they would only have caused a change in the form of words by which the complaints of those who feel aggrieved now find expression."

APPENDIX (A).

Progressive increase of Clergy, &c., in Ireland from 1730 to 1863.

	Clergy.	Churches.	Benefices.	Glebe Houses.
1730 ¹	800	400	..	141.
1806 ²	1,253	1,029	1,181	295.
1826 ³	1,977	1,192	1,396	768.
1864 ⁴	2,172	1,579	1,510	978.

INCOME OF IRISH BENEFICES⁵.

Under £100 a year.	. . .	276
„ 200 „	. . .	353
„ 300 „	. . .	426
		<hr/>
		1,055
Over that average	. . .	455 ⁶
		<hr/>
Total number of Benefices	. . .	1,510

PATRONAGE OF IRISH BENEFICES⁷.

In the gift of the Crown	. . .	165
In Ecclesiastical Patronage	. . .	1,095
In Lay Patronage	. . .	250
		<hr/>
Total	. . .	1,510

APPENDIX (B).

The following dates in Irish Church history are worthy of special notice at this time; for it will be seen from them that there is little difficulty in tracing the origin and subsequent development of Romish power in Ireland.

Landing of St. Patrick in Ireland	A.D.	432
The <i>first</i> Bishop resident in Ireland who acknowledged subjection in spiritual matters to any but an Irish Primate was Patrick, second Archbishop of Dublin		1074
The <i>first</i> assertion of the Pope's supremacy as extending to Ireland was made by Pope Gregory VII. (Hildebrand)		1084
The <i>first</i> Romish Legate in Ireland was Gillebert, Bishop of Limerick		1106
The <i>first</i> Irish Council at which a Pope's Legate presided was that of Rathbreasil		1110
The <i>first</i> Palls bestowed on any Bishop of the Irish Church were sent over in		1151
(More than 700 years after the foundation of the Irish Church by St. Patrick.)		
The <i>first</i> Irish Council which regulated the Church ritual and discipline of Ireland in conformity with the Church of England, then in communion with Rome, was that of the Synod of Cashel		1172
The <i>first</i> Primate of Armagh appointed by a Pope was Eugene M'Gillivider		1206

¹ Charles' Irish Church Directory for 1865.² Report of Commissioners of Ecclesiastical Inquiry, 1807.³ I. C. Erck's Ecclesiastical Register.⁴ Parliamentary Returns, 1864.⁵ Primate's Charge in 1864, p. 10.⁶ Of these, according to a Parliamentary return, No. 273 (1864), 226 are under £400 a year, leaving only 229 benefices in all Ireland above that annual value.⁷ Thom's Directory for 1868, p. 751.

	A.D.
The Papal Supremacy was renounced by the Church of Ireland	1534 ¹
The <i>first</i> Presbyterian congregation formed in Ireland (Mant. i. 367)	1611
The Convocation which accepted the English Articles of 1562 and ordained the Irish Canons was held in	1634
The Act of Union between Great Britain and Ireland received the Royal Assent, August 1	1800
The Roman Catholic Emancipation Act was passed in	1829
The Church Temporalities Act (3 & 4 Will. 4, c. 37), by which ten Irish Bishoprics were suspended, was passed in	1834
The Tithe Commutation Act, by which the incomes of the Clergy were diminished 25 per cent., was passed in	1838
Ministers' money (amounting to £12,500 a year), hitherto paid by certain towns, abolished and placed on the Ecclesiastical Commissioner's Fund	1854
Irish Church History may be divided into the following periods:—	YEARS.
The Church existed in Ireland without acknowledging the Papal Supremacy from A.D. 432 to A.D. 1152, a period of	720
The Supremacy of the Pope was exercised in Ireland from A.D. 1152 to A.D. 1534, a period of	382
The Reformed Church in Ireland has renounced the Supremacy of the Pope since A.D. 1534, a period of	334
Total period of Christianity in Ireland	1436
Total period during which the Church in Ireland has not acknowledged the Supremacy of the Pope	1054

APPENDIX (C).

GLEBE-LANDS IN IRELAND.

Area of Ireland in Statute acres.	20,815,460 ²
Glebe-lands in the hands of the Beneficed Clergy	132,756 $\frac{1}{2}$
	20,682,703 $\frac{1}{2}$

These Glebe-lands are distributed as follows:—

	A.	R.	P.
Province of Armagh	111,151	0	29 ³
" Tuam	3,067	3	2 $\frac{1}{2}$
	114,218	3	32
Province of Dublin	9,475	1	36 $\frac{1}{2}$
" Cashel	9,062	1	13 $\frac{3}{4}$
	18,537	3	10 $\frac{1}{4}$

¹ "When these historical facts can be annihilated, and not until then, the Church of Rome may boast of the antiquity of the reception of her doctrines and system in this country; for the ancient religion of Ireland cannot be that which commenced its development 600 years at least after the arrival of St. Patrick in this island. And whosoever, therefore, is disposed to look upon submission to the Pope as the supreme head of the Church on earth, as a necessary sign of a good Catholic Christian, will find very little traces of such Catholics in Ireland before the close of the 11th century."—R. King's Irish Church History, ii. 581.

² Thom's Official Directory for 1868, p. 743.

³ Report of Commissioners of Inquiry in 1833.

It will be observed, that 111,151 acres (or 5-6ths of the whole) lie within the ancient province of Armagh, and were granted to the Reformed Church in the 17th century, and therefore never were in the possession of the Church of Rome.

	£
Total value of Crops in Ireland in 1866	30,217,776
Poor Law Valuation of Property in 1866	12,989,026
	<hr/>
	43,206,802 ¹
A tithe of that would be	4,320,680
Gross Income of all the Irish Bishops and Clergy	586,428
Net Income.	448,943

The above returns are taken from *Thom's Official Directory* for 1868.

EDUCATIONAL STATISTICS².

Trinity College Dublin :—1864 (last return published).

Students on the Books	1,166
Entered in 1864	353
Degrees conferred 1864-65	441

Queen's Colleges :—

No. of Students, 1864-65 :

Belfast	403
Cork	263
Galway	169
	<hr/>
	835
	<hr/>

National Board :—

	1864.	1865.	1866.
No. of Schools	6,263	6,372	6,453
Pupils on the Roll	870,401	922,084	910,819
Parliamentary Grant	£251,016	£325,582	£380,583

Church Education Society :—

	1864.	1865.	1866.
No. of Schools	1,504	1,498	1,510
Pupils on the Roll	69,038	68,856	67,227
Income	£45,160	£45,155	£45,619

¹ This is exclusive of the Live Stock in Ireland, which, in 1866, was valued at £50,453,522. See *Thom's Directory* for 1868, p. 787.

² *Thom's Official Directory* for 1868, p. 827, 828.

APPENDIX (D).

SUMMARY OF

*The Roman Catholic Church in Ireland*¹.

Archbishops	4
Bishops	27
Total number of Priests, including Regu- lars and Private Chaplains, &c.	3,120
Parishes	1,071
Churches and Chapels	2,329

Protestants and Roman Catholics in the United Kingdom.

It is believed that the following will be found to be nearly an accurate Statement of the number of Protestants and Roman Catholics in the United Kingdom in 1861².

	Protestants.	Roman Catholics.		
England	19,498,316	707,188	=	20,205,504
Ireland	1,293,702	4,505,265	=	5,798,967
	<hr/>	<hr/>		<hr/>
	20,792,018	5,212,453	=	26,004,471
Scotland	2,938,801	122,450	=	3,061,251
	<hr/>	<hr/>		<hr/>
Total	23,730,819	5,334,903	=	29,065,722

CLASSIFICATION OF BENEFICES, 1834 AND 1861³.

	1834. Number.	Number.	1861. Sus- pended.	Not suspended.
Having no member of the Established Church	41	20	19	1
„ 1 and not more than 20	99	137	44	93
„ 20 „ 50	124	161		
„ 50 „ 100	161	214		
„ 100 „ 200	224	220		
„ 200 „ 500	286	286		
„ 500 „ 1,000	210	160		
„ 1,000 „ 2,000	139	107		
„ 2,000 „ 5,000	91	56		
„ 5,000 and over	12	11		
	<hr/>	<hr/>		
	1,387	1,372		

The Ecclesiastical Commissioners return the number of benefices at 1510, but they include 138 Perpetual Curacies. In the Census of 1861, the Commissioners took no notice of Perpetual Curacies, or district parishes.

¹ These returns are taken from the *Roman Catholic Directory* for 1866.

² It is too often forgotten that the disestablishment of the Irish Church is an *Imperial* question, which intimately concerns the whole of the United Kingdom. Disendow the Established Church in Ireland, and on what principle can the Establishment in Scotland be maintained?

³ Great misapprehension seems to prevail in some quarters respecting the number of benefices in Ireland in which the Church population is less than 50. The *Pall Mall Gazette* of Dec. 21, 1867, in a leading article, stated that in 1834 there were 860 benefices with fewer than 50 Protestants, and suggested "there are probably now close on 1000." The real number in 1834 was 264, and in 1861, 224 (not including the suspended parishes). If these are included, the number is 318, leaving 1192 benefices out of the 1510, with a Church population of more than 50.

United Dioceses.	Area in Statute Acres.	Average of each Benefice.	Benefices.	Churches.	Parochial Clergy.			Church Population.	Population to each Benefice, 1861.	Net Revenue of Benefices.	Average net Value of Benefices.
					Incum-bents.	Curates.	Total.				
Province of ARMAGH.	1. Armagh and Clogher	1,758,852	170	179	170	75	245	150,778	887	£50,432	£296
	2. Derry	1,945,896	109	113	109	48	157	65,951	605	36,874	338
	3. Down and Connor .	1,429,974	145	170	145	56	201	153,467	1,058	32,663	225
	4. Kilmore	1,959,620	118	136	118	84	202	53,196	450	30,095	255
	5. Meath	1,264,995	105	111	105	27	132	16,289	155	24,505	233
	6. Tuam	2,686,705	72	76	72	29	101	17,157	238	17,411	241
Province of DUBLIN.	7. Dublin	1,282,160	165	171	165	88	253	112,766	683	34,781	210
	8. Ossory	1,745,247	171	171	171	83	254	35,663	209	43,853	256
	9. Cashel	1,405,769	107	94	107	45	152	13,853	129	31,112	281
	10. Limerick	1,770,017	93	81	93	33	126	15,103	162	21,717	233
	11. Cork	1,744,260	170	160	170	71	241	43,228	254	48,801	287
	12. Killaloe	1,707,851	85	89	85	23	108	25,906	187	20,156	237
Average in each Diocese . .			1,510	1,551 ¹	1,510	662	2,172	693,357		£392,400	
		20,701,346	126	129	126	55	181	57,779	459	£32,700	£257 ²

¹ Including 28 Licensed Buildings, 1,579.

² This average makes no deduction for 1,070 Livings out of 1,510 under £300 a year. The above Table is compiled from *Parliamentary Returns, and Thom's Official Directory for 1866.*

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